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MEMORIAL DISCOURSE

—OF THE—

**South Henderson Congregation,**

OF THE

United Presbyterian Church.



BY THE PASTOR,

REV. ANDREW RENWICK,



*Congregation Located in Henderson County, Ills.  
Sermon preached in the Church, July 2d, 1876.*



# MEMORIAL DISCOURSE,

JULY 2d, 1876.

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“THE LORD HATH DONE GREAT THINGS FOR US: WHEREOF WE ARE GLAD.”—[Psalm—126:3.]

When God, amid the smoke and thunder and lightning, descended, and on Mount Sinai spoke to the Church His law, His first words were: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” In which he reminded his people of that which he had done for them: thus to enforce his commands, and secure obedience.

The whole force of Joshua’s earnest and telling farewell sermon to the olden Church, consisted in its recital of all that God had done for his people; and in the face of the facts, adding: “And if it seem evil unto you to serve the Lord, choose you, this day, whom ye will serve.” An appeal which brought forth the answer, swelling up from grateful hearts: “God forbid that we should forsake the Lord, to serve other Gods; for the Lord our God, He it is that brought us up, and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight and preserved us in all the way wherein we went, and among all the people through whom we passed: \* \* \* \* \* therefore will we also serve the Lord, for he is our God.” (Joshua—24:15-18).

“What thou seest write in a book,” was the command given to the Seer in Patmos. If those holy visions which John saw, had not been thus written in a book and graven with an iron pen, the glorious revelations of the future which sweetened his solitude, and have gladdened the hearts of untold thousands of God’s children since, would soon have perished forever. Many a weary, fainting heart would lack the support of the sweet words, which came from

the venerable one who walketh among the candlesticks: "I know Thy works, and Thy labor, and Thy patience." (Rev.—2:2).

In short, all the way through the Bible, we find that when God would strengthen our faith, exhort us to greater obedience, or uphold us in affliction, He does it by calling to mind what has been done for His children. It is: "Consider Him that endured such "contradiction of sinners against himself, lest ye be wearied and "faint."—(Heb. 12:3). "Ye have heard of the patience of "Job, and have seen the end of the Lord."—(James 5:15). Or, take the Psalms, which contain the exhortations of God in the greatest abundance, and we have:

"I love the Lord, because my voice  
And prayers He did hear."

Take another song, a song which has been the full tide, lifting many a weak soul over the bar of doubt and bearing it triumphant into the haven of glory:

"The Lord's my shepherd. I'll not want.  
He makes me down to lie  
In pastures green; He leadeth me  
The quiet waters by."

Or yet, the one which stands as the theme to-day. It differs from this last, not in the joy that is in the singer, or the source from which the joy emanates; these are the same in each—a soul possessing joy, because God has done something for that soul. But the difference is, in the first, the individual soul is glad for what God has done for that soul alone; in the second a community, a society of souls are glad, for what God has done for them as a community, as a society.

The people about them—even Godless people—have seen what has been done for them, and have noted it; while they themselves repeat it as a fact of which they are not ashamed:

"The heathen people said, 'The Lord  
Great things for them hath wrought.'  
The Lord hath done great things for us,  
Whence joy to us is brought."

I propose to enforce and illustrate this truth to you to-day, not by calling to mind what God did for the community of souls in Israel, that made them glad; or, by recounting to you what God did for the Apostles, that, when they thought of it, filled their hearts with joy; but I do propose to enforce and illustrate the text, and so try to fill your hearts with sufficient joy to properly sing the words, by recounting what God hath done for that community of souls known as the

## SOUTH HENDERSON U P. CHURCH.

Let me show you what God has done for this congregation in the planting of His Church in this place.

In the spring of 1829, Mr. David Findley, (whose tombstone now stands in the cemetery, just in front of the Church), his two sons, David and John, and son-in-law, William R. Jamison, with their families, left Clark county, Indiana, and emigrated to this neighborhood, settling on the banks of South Henderson. Mr. Jamison seems to have been the most permanent and influential of these settlers; the settlement being called the "Jamison settlement," Mr. Findley settling near the "Richie settlement."

We do not know that these "were driven by fate, and tossed about on land and on sea," as Virgil's Æneas was, when "he first brought the gods to the shores of Italy." But we do know, that when they left the church of their fathers in eastern Indiana and turned their faces westward, they did not, as Cain, "Go out from the presence of the Lord;" or like Lot, "Pitch their tents towards Sodom;" but like good old Abraham, they yielded to the impulses of the Spirit and, "Went out, not knowing whither they went." For when they came into this new land, they did not forget the Lord God, and the religion of their fathers; but they "set up the [family] altar," and "called on the name of the Lord."

These families were not the first persons receiving the Westminster Standards and using the Psalms exclusively in worship, who came to this portion of the State. Three families by the name of Ritchie had preceded them about six months, in the fall of 1828. These families, however, afterwards removed to Sugartree Grove, and as they were of the Associate faith, became the nucleus of what is now the Henderson Church; which Church, you remember, belonged to the Associate side of the family before the union.

Mr. Findley and those with him were the first settlers of the Associate Reformed Church in this neighborhood; and not simply in this neighborhood, but in this part of the State. It is not now known that there were any others of like faith nearer than the southern part of the State.

The Findley and Jamison families seem to have had a long, weary wait for more company of like faith. We, who live in rich, refined Illinois, can not realize how, like Abraham indeed, were those faithful few. The great Chicago had not then been dreamed of. No "Cobbler Keezar" had ever peeped into the Mystic Lapstone and seen such a picture as the Chicago and Illinois of '76.

These few sheep were indeed out here in the wilderness without a shepherd. These Abrahams looked upon the land which we now possess, but which they could only hope would belong to their children; for the Indian "then dwelt in the land."

We cannot learn who were the first to join this band, or at what time they came. Judging, however, from the report of Rev. H. Parks to the Synod in 1835 (which will be noticed shortly), we

suppose that these persons dwelt alone for about four years, or until 1833.\* During these years there was trouble with the Indians, which resulted, in 1832, in the Black Hawk war, and the consequent expulsion of the Indians from the State.

From the year 1833 and onward, there seems to have been a tide of immigration set in, coming from Eastern Indiana, Western Ohio, Kentucky and South Carolina. An immigration that attracted the attention of the Church in the East and resulted in the organization of a congregation. For this Christian immigration, Warren and Henderson counties to-day are glad. This is, indeed, one of the things which God hath done "whereof we are glad." "Early settlers mould the character of society, and give tone to its institutions, both civil and religious." Every school boy has learned that the Declaration of American Independence was but the fruit of the Tree of Liberty; the tree planted by the pilgrims of the Mayflower. And much of the present culture, refinement and sound Christianity of Warren, Henderson and Mercer counties is due to those faithful Christians who first founded the Associate Reformed Church of South Henderson, and one that since has become her sister—although, at that time, they were seemingly very far apart—the Associate Congregation of Henderson.

The organization of the congregation was in this wise: In 1832 the Associate Reformed Church in America consisted of three separate and independent Synods: The Associate Reformed Synod of the South, which remains until to-day the same Church with the same name; the Associate Reformed Synod of New York, which in 1855 united with the Western Synod; and the Associate Reformed Synod of the West.

By the direction of this Associate Reformed Synod of the West, the Presbytery of Indiana was organized in the year 1833. "It was composed of three ministers; two in Indiana and one in Illinois, in the south part of the State. These ministers were one and two hundred miles apart. At the meeting of Synod in the fall of 1833, this new Presbytery of Indiana prayed Synod to send out more 'laborers into the harvest.' Synod resolved to undertake missionary work—the beginning of what is now our Home Mission Board—and directed that Rev. Jeremiah Morrow, a licentiate of the Church, be appointed to spend part of the next summer missionizing."

Meantime, our friends here in South Henderson were not lying still in a deep slumber, waiting to be waked up to Christian life. They had prayed long, and now they proposed to help answer their prayers. Accordingly we read:

"Agreeably to appointment a meeting was held at the house of William R. Jamison, March 25, 1834, by the members of the Reformed Associate Church

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\* Mr. Parks says, in 1835: "In this place, two years ago, we had but two communicants."—*Christian Intelligencer*, for 1835, p. 293.



and others favorable to the propagation of the gospel; for the purpose of consulting and entering into the most important measures for that purpose. After prayer and consultation, it was

“*Resolved*, That Messrs. Erwin and Jamison be appointed a committee to draft a petition for ministerial services from the Indiana Presbytery of the A. R. Church; also, a paper for subscription for the support of a minister, if any be sent.

“Said committee reported. The former was adopted and the latter subscribed to by every adult male person present.

“*Resolved*, That the minutes of this meeting be forwarded to the editor of the Christian Intelligencer and Evangelical Guardian, with a request for their publication in that periodical, that emigrants to the West, and such as might join us in propagating the Gospel, may know where we are, and what we are doing, or trying to do, in the cause of religion.

[Signed]

\*“ DAVID FINDLEY, Chairman.

“ WILLIAM JAMISON, Clerk.”

There is the ring in the action of these fathers which makes us proud of them, to-day, and we can join with Dr. McDill, the editor of the periodical referred to, in commending their action.

In answer to these petitions, Rev. Jeremiah Morrow—then a licentiate, but long since passed to his reward above—came to this settlement in August, 1834, and preached on two Sabbaths in Mr. Jamison’s log barn. Their Church, no doubt, was not a very fine one, and I do not know that the congregation was very stylishly dressed; but there were pure, earnest Christian men and women gathered together that day, full of joy that they were permitted to worship God according to the custom of their fathers. The people who were in that barn heard the first Associate Reformed sermon that was ever preached in Warren county: for, at that time, Warren county included Henderson.

In the strength of those sermons the people went many days, until the spring of 1835, when a Mr. Turner, a licentiate, (who, I believe, is yet living in the Associate Reformed Church in Georgia), preached a Sabbath or two in Mr. Jamison’s barn.

In the summer of 1834, Rev. Alexander Blaikie—a young man then, but now the venerable father who still preaches in the U. P. Church in Boston—had been received by the First Presbytery of Ohio, from the United Secession Church of Nova Scotia. Him the Synod appointed as a missionary for the ensuing year, with directions to spend the summer months in the “Far West.”

The Committee of Supplies were authorized “to employ, in addition, a probationer or ordained minister, in the same field.” The committee secured Rev. Hugh Parks, the pastor of the Church at St. Clairsville, Ohio. Father Parks is, after a useful and honored life, still living at St. Clairsville.

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\*[Christian Intelligencer for 1834, p. 172.]

Rev. Alexander Blaikie took steamboat at Cincinnati and came to St. Louis; there he bought a pony, saddle and bridle for \$54; rode over swollen streams—for 1835 is set down in the calendar of "the oldest inhabitant" as a "wet year"—over the prairies, following the trails through Jacksonville to Sangamon, Hancock, Warren and Mercer counties; over the Mississippi into Iowa; then back to Peoria, Chicago, to Detroit, thence to London, Upper Canada, travelling 2,250 miles at a cost of \$40.50.

Rev. Hugh Parks made his whole journey on horseback, and in his letter to me he says that it completely wore him out, and his horse was so much worn out that he lost him. Mr. Parks came by Princeton, Indiana; Edwardsville, Jacksonville and Springfield, Illinois; passing through this place over into Iowa; thence through several counties of Missouri, back through Bloomington, Indiana, to his home; traveling 2,691 miles for \$54.51.

In this tour of the missionaries, Mr. Blaikie reached South Henderson after a hard day's ride—date, Saturday evening, June 6, 1835—and preached on Sabbath, June 7, 1835, in Mr. Jamison's barn. He preached twice on that day to "attentive audiences." On the next day he preached at a quarter before eleven, and after service held an examination for members until 4 p. m. On Wednesday he preached at Cedar Creek and held an examination, as at Mr. Jamison's barn. On Thursday, 15th, he preached again at Mr. Jamison's barn, and presided in the election of elders for the congregation which was about to be organized. At which election William R. Jamison, John Giles and John Richie were duly elected, and July 4th named as the day of their installation. Mr. Blaikie then went back to Jacksonville and Springfield, to meet Mr. Parks and assist in organizing at those places; leaving this congregation without preaching until the time set for its organization.

Then were the hearts of those faithful ones glad. For six long years they had prayed and waited in the wilderness; and now they were to have a congregation, and sit down at the table of the Lord, out in this land! Truly they must have taken up the words of our text:

"The Lord hath done great things for us,  
Whence joy to us is brought."

"Our mouths were filled with mirth, our tongues  
Were ever singing joyful songs."

But the Great Shepherd of the sheep had one more trial for his little flock, and they were to learn how to sing another strain in the same psalm:

"That man, who, bearing precious seed,  
In going forth doth mourn."

And the Shepherd passed these sheep under the rod.  
The Asiatic cholera, which, as the besom of destruction, had

swept Europe, and blackened parts of the United States with the dead and dying, reached the Jamison and Richie settlements in the latter part of June. Some of those who were attacked by it seem to have recovered, but to many it was the stern voice of death, at which they paled, and passed over the dark river. Among the dead, we find the names of five who had been examined in prospect of the organization of this congregation, but were taken away to the Church of the first born—the Church triumphant. These were John Richie (one of the elders elect), Adam Richie, Mr. McFall, Miss Esther Henderson, and Mrs. Martha Jamison, wife of William R. Jamison and mother of our well known member, F. M. Jamison.

Mrs. Jamison was the first person ever buried in the South Henderson cemetery.\* The silent city which now has many occupants. As she was evidently like Mary of old, one “who had chosen the good part;” and since her<sup>†</sup> prayers and actions had much to do in the early founding of the Church here, we erect this tribute to her memory, and insert the following from Mr. Blaikie’s diary :

“I parted with her”—Mrs. Jamison—“on the 16th of June, in perfect health, and among the many who had anticipated communion season with delight. With, perhaps, the exception of Mr. John Richie, our other late elder elect, none, so far as I could discover, could more safely adopt the language of the Psalmist, as expressive of the exercises of their soul, than she, when he says, ‘My soul thirsteth for God, for the living God; when shall I come ‘and appear before God?’ This was literally realized, I have no doubt, in her happy experience, on the 30th of June.

“On the Saturday previous, that mysterious disease, the cholera, attacked her. On Monday she had so far recovered as to be considered out of danger. Beside giving directions to those who conducted her household matters, to make all preparations, so that they could leave home on Thursday to enjoy our approaching solemnity, she, on that day, read five chapters of the Bible, repeated many of the questions of that companion of those that fear God—the shorter catechism—and, with a thankful heart, spoke to those around her of the loving kindness of the Lord in thus causing the wilderness to rejoice by the dispensation of Gospel ordinances. She opened her mouth wide, and the Lord filled it abundantly; not through the channel of ordinances, but from the pure fountain of life, ‘the river which proceedeth out of the throne of God and of the lamb.’

“Towards evening she relapsed, and disease was permitted to mingle her body with the clods of the valley; and to return her spirit to God who gave it, on the morning of Tuesday. ‘Many die as sudden, few as safe.’” †

Since the green sod was broken to receive her body, many, many

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\* This cemetery belongs to the congregation.

† Dr. Blaikie’s Diary, 1835, July 3d.

others have followed, until out there is a dear and sacred spot, not only to us, but to the angels who stand as a Heavenly guard watching over those "bodies which, being still united to Christ, do rest in their graves till the resurrection."

The visit of cholera did not deter the missionaries from filling their appointments, nor the people of the settlements from carrying out the organization of the Church. On the Sabbath of communion, one member lay on a couch in one corner of the Church, sufficiently recovered to be carried up to the mount of ordinances. Nor are we to infer that people were frightened by fear of the cholera to join the Church. Father Parks, in his Report to Synod, says: "While our feelings and meetings, doubtless, were thus rendered more solemn, for they seemed as solemn as eternity, our number was diminished instead of increased. The applicants had given in their names and been examined before the cholera appeared."

Late Thursday evening, July 2, 1835, Rev. Messrs. Blaikie and Parks, with an elder from Jacksonville, who afterwards became well known in this congregation—William M. Graham—came to Mr. Hugh Martin's house on Cedar Creek, and on Friday, July 3—which was a day of fasting, humiliation and prayer—all the settlers gathered at the "Sharon Meeting House,"\* near the house of the then late John Richie, and listened attentively to two discourses.

On Saturday, July 4, 1835—the fifty-ninth anniversary of American independence—the settlers met at the same meeting house, all Associate Reformed settlers, from places that are now Ellison, Olena, Cedar Creek, Pope Creek or Sunbeam, New Boston, and at least one family from beyond the great waters of the Mississippi—William Kennedy.

A Session was gathered together consisting of Rev. Hugh Parks, Moderator; Rev. Alexander Blaikie, Secretary *pro tempore*; the elder before named, William M. Graham, from Jacksonville, this State; and John Giles, a certified elder from Hopewell, Ohio.

This Session convened at ten; at one o'clock there was a sermon by Rev. H. Parks; then Session examined the applicants until within a few minutes of seven that 4th of July evening. Mr. Blaikie had examined these a few weeks before, now they were re-examined; so that the first members were received by a species of "double entry."

And we must not pass by their "meeting house." The plush carpet did not come from Turkey; nor did they have stained glass windows from Nelson's factory at Pittsburgh. It was simply a log pen, floorless and doorless, with holes sawed in the logs for windows, and its clapboard roof was held down with saplings; not a nail in the house. Mr. Parks says: "I climbed up on a pile of clapboards and preached at one o'clock." Such was their "Sharon

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\* Two women from this settlement, failing to secure conveyance, walked to the Church—fifteen miles—that they might not miss the precious season.

meeting house ;” such was the place where the bread and the wine were first used according to Christ’s appointment ; but, doubtless, it was as sweet and precious a communion season as South Henderson has ever enjoyed.

On that Fourth of July, during those nine long hours, fifty-nine persons were received into communion ; and the organization was completed by the installation of John Giles, and the ordination and installation of William R. Jamison as ruling elders. “About twenty,” says Dr. Blaikie, “were received on certificate from Associate Reformed Churches in the East ; and about forty by examination and profession of their faith.” William R. Jamison himself was received on examination.

The light of those twenty Christian men and women had not been hidden ; their words and actions had been of no uncertain character, else they would not have brought up with them, on that day, forty persons more to connect with the Church on profession. Their works praise them, “whereof we are glad.”

It would be interesting to read the name of these fifty-nine members. They are principally composed of Gileses, Martins, Findleys, Hendersons and Courtneys. Names which have since become familiar and honored in this land.

Of these fifty-nine, most have passed over the river, and none are now enrolled as members of this Church. As far as we have been enabled to obtain the facts, the following are yet living :

William R. Jamison—the elder—and his wife now, at that time Miss Margaret Giles, are yet living at Jacksonville, Florida ; William D. Henderson is yet the genial elder in the Second U. P. Church, Monmouth ; James Findley Martin—father of Mrs. William Mark Graham—is in the U. P. Church at Walton, Kansas, I think one of its session ; Miss Mary Giles is now the widow of Rev. John Wallace, and lives at Little York ; William Kennedy, Mrs. Martha Ritchie, and William Campbell are living in different parts of Iowa ; Mrs. Agnes Courtney, Miss Jane C. Findley—now Mrs. Dunlap, Nancy Findley—now Mrs. Barton, Mary Jane Courtney, Daniel Richie, and David Findley, Jr., at last accounts were still living in the Willamette Valley, Oregon ; Miss Rachel Ann Davis is yet welcomed as Aunt Rachel Gordon of Biggsville, and James Campbell is still revered as a good prop of the Church at Olena.

These sixteen are all that remain of the original fifty-nine. And the frosts of forty-one winters, with the heat of as many summers, have not left them in their olden vigor ; the gray hairs and furrowed temples tell us that these will soon pass over with the others.

On Sabbath, 5th July, the first communion was observed, and on Monday children were baptized.

On Sabbath, the 12th, Mr. Parks preached in Mr. Jamison’s barn, and received two members more, one by certificate from the Associate Church ; and the other a young woman, by profession of

her faith, and by baptism. That young woman was Miss Jane Findley, whom we now know as the widow of Harvey Jamison, Esq., and who, for over two long years, has looked up to Heaven from a sick bed. Her name has never been off the Church roll since, and until sickness prevented, her seat in the Church was scarcely ever vacant. She is the oldest member of the congregation.\*

On that Sabbath more children were baptized, and among the names I recognize that of our Sabbath school helper, Francis Marion Jamison, with us to-day.

The missionaries then went on their way; not, however, until they received \$30 for their services from the fathers. And from that day South Henderson has been self-supporting. Father Parks says in his Report, "The mission station is no cripple."

That was forty-one years ago. The running of Sabbath trains on the C., B. & Q. did not trouble our fathers at Church on that day. The shriek of a railroad whistle had never desecrated the maiden air of the State of Illinois. Chicago was a town of some "400 houses," and Burlington was a "paper town" less than a year old, while the great State of Iowa was a part of the Michigan Territory. William IV was King of England, and old iron-willed Andrew Jackson held the reins of Government at Washington. Webster, Clay and Calhoun were the masters of American oratory. To us, they seem as days very far off. Yet, then was South Henderson born.

We have now seen what God in his providence did in planting the Church. Let us follow and see how he waters it.

At the meeting of the Synod of the West in the fall of 1835, Rev. John Wallace was appointed missionary to all this country. The same appointment was continued for 1837, and I am not sure but also for 1838. Accordingly we have Rev. John Wallace—the same who died not long since at Little York—laboring in this field; preaching in the log barn, log meeting house, and various other log places, in this part of the country.

On 27th of May, 1836, the second communion season was observed. This time it was in the log barn; and the records show that seven joined on profession and twenty-four on certificate. Of those on profession, a Miss Nancy Findley was one; she is with us to-day, as for many long years, as Aunt Nancy McDill. One of those who at that time joined on certificate is still an honored member among us, and although he has not heard a sermon for twenty years, yet Dr. William McMillan still attends the Church, and says, "It is a good place to be." With him, we all have the confident hope that the "Ephphatha" of the master will one day open his ears to sweeter music than earth ever heard; and his tongue will be loosed and join in the song.

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\* Mr. Nathan Jamison was present at the organization, as an adherent, and has to this day continued a faithful and efficient friend and helper of the congregation.

Dr. McMillan and Mrs. McDill are all that remain of the increase of 1836. There were others who did a good work in the Church, who came at that time. Among these were Mr. Samuel McDill, long an efficient ruling elder, and Matthew Findley, father of the present Findleys of the congregation.

The third communion was held in the log church on Cedar Creek, July 23, 1836 or 1837. The Record does not state the year. At this time Mr. Wallace was assisted by Rev. Mr. Sawyer. The Church received an increase of seventeen on profession and nineteen on certificate. None of these are now members. But in this addition came the beginnings of the numerous McDills and Grahams, which have been so long familiar names on the Church roll, and each family is now represented in the session.

The next communion was August 5, 1837. At this were received W. A. Findley, Miss Sarah Findley and Miss Mary Ann McQuowan, Mrs. McClure now, on profession; and they are the second oldest three on the Church roll. Ten on profession and fourteen on certificate were added to the Church. But this communion was not held in the old log barn, precious as the memory of that place was, it must be deserted; for South Henderson had a new Church.

In the spring of 1837, a contract was made with John McGaw and William Findley to build the Church. They afterwards studied the matter over in the light of financial economy and came back saying, "I pray thee have me excused." Then a Mr. Osborne made a contract at a little better price, cut the trees, and saw that he too had begun too build without counting the cost; and so he said, "I pray thee have me excused." It was no small work to build a house in those days; pine lumber was not yet thought of; trees as best could be found must be felled, taken to the saw mill, cut, dried and worked up to the finish required. At last a Mr. Bell was found, whom they induced to finish the house; that is, put up the frame, put on the roof and inclose the sides. The finishing up of the house was not exactly like the building of the temple under Herod, "forty and six years in building," but it took a good many years to make it look like a Church in the inside. It was used at least one year without a floor, the congregation sitting on the sleepers for seats. I suppose on warm days, when the sermon was not well done, there might have been found that strange anomaly, one sleeper on another sleeper, or sleepers in tiers.

This house was a frame building, about forty feet square, and stood a few feet north of the present building. In it our fathers worshipped, and many of you who are here to-day can say truly as the Psalmist:

"When God the people writes, he'll count  
That this man born was there."

Shortly after this first communion held in the new house, an elec-

tion for elders was held to strengthen the session, August 27, 1837. William M. Graham, Abram Carmichael, Samuel McDill and John R. McQuowan were elected. These were installed September 19, 1837, McDill and McQuowan being ordained at that time.

It does not seem that father Wallace gave perfect satisfaction as a supply; or at least the charges which he supplied did not extend a call to him to become their pastor. In 1840, John Reynolds, in reporting a trip among the Churches, having stated that he had preached at South Henderson and Cedar Creek, adds: "Mr. Wallace has labored here for several years, but the people have not given him a call. It is not for me to state the reason."\* We do not find Mr. Wallace, however, moderating the session after 1837.

It seems that, in 1838, the congregation had concluded to ask other pastoral care. The Presbytery of Indiana directed Mr. Wallace to moderate in a call. The people met at the Church to make out a call for a certain minister. The sermon was preached. Mr. Wallace read a blank call from South Henderson and Ellison, leaving out Cedar Creek, and refused to put it in. So the call was not made, and South Henderson refused to hear Mr. Wallace preach any longer. This was the first effort to call a pastor.

In the spring of 1840, Rev. J. C. Porter came to the country. As it was found that a congregation could be organized at Pope Creek—now Sunbeam—Cedar Creek and South Henderson separated and became two Churches, Mr. John Giles, of the old session, going to Cedar Creek. Or, perhaps, more properly speaking, Cedar Creek was organized. This took off the country on the East. About the same time, evidently—or perhaps later, although no data can be found to substantiate it—Ellison must have been organized, taking off the south portion of the congregation. The names of the numbers that were thus taken off can not now be known, as there are no records to show. It is probable that the Gileses, Richies, Findley's, etc., went to Cedar; while the Rankins and Marshalls went to Ellison.

May 30, 1840, is the date of another communion season; the third in this part of the congregation. Rev. Benjamin Waddle, the pleasant, lovable father who is now at Kenton, Ohio, and Rev. Samuel Findley (since deceased) officiated at this communion. Their report says: "We dispensed the supper in South Henderson to upwards of one hundred and forty communicants. baptized two adults and twenty-one children, and admitted by the organ of the session thirty-three members.† The records show fourteen on profession and twenty-three on certificate, or thirty-seven in all. Mr. Miles Gordon and Mrs. Eleanor McQuowan Mekemson are all that remain of these to-day.

Some in the Church, by this time, like the Israelites of old, had

\* Christian Intelligencer, 1840, p. 211.

† Christian Intelligencer, 1840, p. 189.



begun to lose their first zeal, and the session, for the first time, were called to act in matters of discipline. The first of these cases was, that some of the fathers and mothers—we will spare you the names—had been tripping the light, fantastic toe, and were brought up for “promiscuous dancing.” They all confessed, and were restored to their former standing, but the case was closed with this, the first resolution in the records of session :

“*Resolved*, That promiscuous dancing will not be practiced any more by members of this congregation.”

It would have been well if that resolution had been binding as that of our first father and mother in Eden; but I have counted at least a dozen cases of dancing on the records of later date. I trust that the young people of to-day will not prove a light footed generation like their fathers were, but will avoid the errors into which their fathers fell, and keep their names off the session book, except for “honorable mention.” Next follow two cases of a more serious nature: “overtaken with ardent spirits to excess,” or, in other words, drunkenness. Notwithstanding all the anathemas heaped upon the cheap, poisonous, worthless whiskies of to-day, it seems that the pure, unadulterated, untaxed, “uncrooked” whiskey of old *would* make drunk; and the unwary, like Noah of old, thereby fell. Moral: Let the vile stuff alone, whether it is old or new—“At last it biteth like a serpent and stingeth like an adder.”

After the visit of fathers Waddle and Findley, the congregation seems to have been supplied occasionally with preaching by persons whose names have not been preserved. Rev. J. C. Porter was settled in Cedar Creek, and moderated this session, preaching occasionally and taking a friendly oversight of the flock.

#### FIRST PASTORATE.

The Associate Reformed Synod of the West had now grown into two Synods—the First and Second of the West. The Second Synod of the West, at its meeting in the fall of 1841, ordered that there should be a Presbytery of Illinois, to include all the country West of Indiana, and that Rev. J. C. Porter, of Cedar Creek, should organize this Presbytery at Peoria, on Wednesday April 6, 1842.

To this first meeting of the Presbytery of Illinois, William M. Graham was the delegate from the South Henderson session, and carried with him South Henderson’s first call for a pastor. The call was presented to Mr. J. L. Freetly, a licentiate from Pennsylvania, and by him accepted. He was installed at the second meeting of Presbytery in the South Henderson Church, June 2, 1842. Mr. Freetly preached at South Henderson three-fourths of the time and at Ellison one-fourth, receiving a salary of \$400.

The congregation was now settled. What the membership numbered we do not know, as the records do not show deaths or dismissals. Mr. Freetly writes, that he thinks the membership was about fifty, but as the rolls show that 228 persons had been received before he became moderator of the session, his memory is, perhaps, at fault, and the membership more than fifty.

The congregation had now a pastor and a house almost finished. For our Church, although floored and in a certain sense seated, or benched—and even in these benches, like the proverb, “The legs of the lame were not equal”—yet the house was devoid of frescoing, or plastering, or even ceiling. The rafters were exposed; a great temptation to the youth of that day, to neglect the sermon and to look up and count joists, or see how many birds’ nests were built on the rafters. The ceiling, however, was laid up in piles on the floor, and helped to eke out the scanty supply of seats. Because these piles of lumber were a little nicer than the other seats, the young Eves of the Church frequented them; when, one day, in the midst of Mr. Freetly’s discourse—as of old—the serpent appeared among them; this time a real serpent, of the genus rattlesnake. Our Eves, in place of being charmed with his music, were fleeing in dismay, when the Adams of the congregation came to the rescue with canes and umbrellas and gained the victory. If the original Adam and Eve had dealt as summarily with the “old serpent,” much sorrow would have been stayed from their children

About eight months after the new pastorate had been formed, two of the session, Abram Carmichael and John R. McQuowan, resigned their offices; and in March, 1843, Daniel M. Gordon and Andrew Mekemson were elected and ordained to the office of ruling elder. These were both young men. Mr. Gordon had connected with the Church in 1840, and Mr. Mekemson only nine months before his election, June 3, 1842. Mr. Gordon served the congregation faithfully until May 1, 1871; while Mr. Mekemson is now the senior member of session, having been a diligent servant of this congregation for a third of a century.

The congregation at this time was considered a very good congregation, and one of the encouraging features was, that so many of the young people were members of the Church. It had its dark days and bright days and I suppose was much like other congregations. It seems, however, that Mr. Freetly made a mistake, which other ministers than he have made. He undertook to do too much. He taught a school for six months in the year, managed a farm, and had the pastoral oversight of the Ellison and South Henderson congregations. As a consequence, neither he nor his people were pleased with the results of his labor. His throat gave out, and dissatisfaction came in.

In September, 1845, an agreement between him and the congregation, to a dissolution of the pastorate, failed because the parties could not agree on the terms. The congregation then sent Andrew

Mekemson to the meeting of Presbytery at Hopewell, Perry county, with a petition for a dissolution of the pastoral relation, urging these reasons:

“*First*—On account of Mr. Freetly’s health not permitting him to attend to ministerial duties.

“*Second*—In four years the congregation has not prospered, and occasional hearers have absented themselves.

“*Third*—Carrying private personal difficulties into the pulpit, both in the sermons and psalms.

“*Fourth*—Late attendance at all meetings.”\*

Presbytery refused to grant this petition, and Mr. Freetly petitioned for a release at the April meeting of Presbytery, 1846. This petition was granted and South Henderson became a vacancy.

JOHN S. FREETLY was born in Lancaster City, Lancaster county, Pennsylvania, in the month of March, 1812. Both of his parents died when he was quite young. After living with an uncle a couple of years, he was sent to live in a family by the name of Reed, in York county. This was a pious family, belonging to the Associate Reformed Church. They gave John diligent habits and a Christian training, sending him to school about three months in the year, as was the custom in the olden days.

At sixteen years of age he connected with the A. R. Church of Hopewell, then under the care of Rev. Alexander Sharp, and shortly after went to Newville, where he attended the Academy, supporting himself by teaching for about three years. He next attended the Western University at Pittsburgh, where he graduated. Entered the Associate Reformed Theological Seminary at Allegheny, Pa., in 1835; was licensed to preach by the Presbytery of Monongahela in April, 1840.

Was ordained, as we have seen, in June, 1842, and remained pastor of this congregation four years, and has not been settled as pastor since. He supplied at various places from time to time; the longest at Ross Grove, in the Second Presbytery of Illinois; where he was a stated supply for four years. He was at this place when the union occurred between the Associate and Associate Reformed Churches. He went into this union, and seems to have removed to the neighborhood of Galena, previous to 1861. It is rumored that he is now in the Presbyterian Church; but of this he said nothing. His name is not found in the United Presbyterian Church after 1868; and it is probable that the rumor is well founded.

Mr. Freetly was married on the 12th of January, 1837, to Miss Mary Robbins, of Westmoreland county, Pennsylvania, who bore the burdens of life with him until November 3, 1873, when she fell asleep. Five of their children are still living. The oldest son is married, but the remaining two sons and two daughters are living with their

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\* Petition condensed.

father, on his farm, about two miles from Harmon, Lec county, Illinois.

Father Freetly says, as he looks back over his meandering life, he may well take the language of the Patriarch: "Few and evil have been the days of the years of my pilgrimage." And since God cared for him when his parents left him, he trusts that He at last will take him home, when done with him here.

## SECOND PASTORATE.

After Mr. Freetly's departure, Rev. J. C. Porter, the pastor of Cedar Creek, extended his fatherly care over the shepherdless flock. Meantime supplies came in from abroad. We find that Revs. Johnson, Pattison and Sturgeon moderated the session, and we suppose filled the pulpit for a longer or shorter time.

Rev. Samuel Millen, long afterwards the pastor of Smith Creek, supplied the Church during the summer of 1846. Rev. J. P. Wright, who is now the Superintendent of the Freedmen's Mission at Knoxville, supplied during 1847. The congregation seems to have been pretty well pleased with Mr. Wright, and made a call for him, offering him the same salary they had paid to Mr. Freetly. When the call was brought before Presbytery, Mr. Wright arose and answered, "I am no \$400 man." So that call was in vain. Before we condemn the Fathers for a small salary, we must remember that \$400 was an ordinary salary for a country congregation at that time. Farther, consider the time at which the salary was offered. Then a man would swing a cradle in the harvest field all day and receive his fifty cents in the evening very contentedly; now you would be afraid to offer a man less than \$1.50 for following your reaper the same length of time. If this be a fair basis for calculating the worth of labor, that \$400 salary was equivalent to a \$1200 salary of 1876.

Fortunately for our South Henderson, all of the young preachers of that day were not of the same opinion as Brother Wright, for in November, 1849, the Presbytery of Illinois installed Rev. Robert Ross as pastor of this congregation. He, like Mr. Freetley, took this as his first charge and was ordained here. He came, however, resolving only to preach and work for the Master, and soon became endeared to the people. He seems to have been of weak constitution and often in poor health, yet doubtless he did much for the Lord's cause in this place.

During his pastorate, Oquawka and Smith Creek were organized as congregations, each taking a portion of the members of this Church. William R. Jamison, of the original first session, went to Oquawka December 2, 1854; having served as clerk of session for almost twenty years.

On the 21st of October William Claybaugh, who had been a ruling elder in the congregation from which he came, was elected

and installed as a member of this session. This Mr. Claybaugh was a brother of the late Rev. Dr. Claybaugh, and father of the present family of that name in our congregation.

The session now consisted of William M. Graham, Samuel McDill, Daniel M. Gordon, Andrew Mekemson, and William Claybaugh.

### BUILDING OF THE STONE CHURCH.

The house which was so long in building seems never to have fully pleased the people—we are not informed, indeed, that it was ever finished—and as the congregation grew under the faithful care of Mr. Ross, and the house became too small to hold the increasing audiences, the people became more displeased with it. Accordingly, we find at a congregational meeting, March 2, 1854, the following:

“*Resolved*, That we proceed immediately to build a new meeting house on the site now occupied by the old one.”

J. H. McDill, Robert McDill, Michael Secrist and W. A. Findley were appointed a committee to circulate subscription papers to raise necessary funds.

William M. Graham, Samuel McDill, Sr., John E. Thompson, A. P. Lessly and William A. Foster were appointed a Building Committee. This committee was instructed to “put under contract a house seventy feet long, forty-five feet wide, twenty feet high, with four doors and twelve windows”

At the same meeting Mr. Ross was granted a vacation of seven months, his salary to continue, in order that he might travel to recruit his health. Mr. Ross's salary was increased the next year to \$600.

It seems that the contract for the house was duly let. That the masons—whether Free Masons or not, we are not informed—did their work, and the carpenters were faithful. That through the long summer months, stone was laid on stone and the walls grew, until in the autumn, the carpenters put on the roof. The next spring the plasterer did his work, and the carpenter and the painter finished the building. The blinds on the windows were not put on until the fall; and the vestibule in the end was not made until 1869.

The cost of the house, as shown by the Treasurer's book, W. J. Hutchison—who seems to have been the right man in the right place—exclusive of the blinds and vestibule, was \$3,855.55. The house, as we have it now, cost over \$4,000.

The seats were sold to make up the deficiency in the subscription list, and the house seems to have been entered free of debt on the first Sabbath of July, 1855. Just twenty-one years ago to-day.

A very eloquent sermon was preached by the pastor of the Peoria Church, from the text, Gen. 28:17: "This is none other but the "house of God, and this is the gate of Heaven."

We trust, in the twenty-one years in which this pulpit has been used, the house has been the house of God to many people, and the gate of Heaven to many souls. That here the doctrine of salvation has been so preached, that many souls saw Heaven opened, and beheld Jesus as their own Savior. That in the future, here the angels of promise may descend, and the angels of prayer ascend, until the house becomes the Bethel—the house of God—to a multitude of people.

The old Church was, shortly after, sold and removed to Biggs-ville, where it does duty yet as a repository, as it was of old; not now holding the bread of life, but bread for the natural life. It is a warehouse on the C., B. & Q., but every timber in the whole building will at all times cry out against ever being made the depository of corn for "crooked" whiskey.

The stone Church has always been more satisfactory to the people than the old wooden one. In fact, we are told that on the very first day it was used, the people became so attached to the very seats of it, that they could scarcely rise in prayer. After service, however, there was much inquiry as to what would best remove varnish from silk dresses and broadcloth suits!

Mr. Ross had always taken a great interest in Moumouth College, was ever working, laboring and praying for its success. In November, 1856, he asked the congregation to give him a vacation of one year, to act as Financial Agent of the College. The congregation knew that if he were successful, he would give up the charge to become the Financial Agent; and feeling confident that he would succeed and they would lose him, they refused to grant the request. He had been appointed to the Agency by Presbytery at its meeting in April. He thought over the matter, and finally offered his resignation to Presbytery of the pastoral oversight of this congregation, on the 8th of April, 1857, and the Presbytery immediately accepted it. So we have South Henderson as a vacancy the third time.

ROBERT ROSS was born October 4, 1815, in Cumberland county, Pennsylvania. Shortly after his birth his parents removed to Belmont county, Ohio, and there he spent his boyhood days. He connected with the Church when fifteen years of age, and from that time his earnest wish was to become a minister of the gospel. Sometime after this he began a classical course and finally graduated at Franklin College, in what year we have not been informed; perhaps in the same year in which he entered the seminary. In the fall of 1845, he entered the Associate reformed Seminary, at Oxford, Ohio—Dr. Claybaugh, professor. After completing his theological course, he was licensed, probably in 1848. As we have seen, he accepted the call to South Henderson, and was ordained in November 1849. He remained pastor seven years and almost a

half. He became Financial Agent of Monmouth College April 10, 1856, and served the College in the capacity of agent or professor, as his services seemed most to be needed, until overcome by disease so that he could do no work at all.

For many years Mr. Ross suffered with very poor health. The last six months of his life were passed in the bed of deepest affliction. He is reported to have borne it all without a murmur, saying that he was in the hands of his Heavenly Father; and that his Savior was very near to him, comforting him. "That eternal rest will soon be mine." On the 30th of October, 1873, he entered into that rest.

Mr. Ross and Miss Lydia M. McDill, second daughter of Rev. Dr. David McDill, were married at Sparta on the 19th of September, 1850. Mrs. Ross, with the five living of their seven children, now resides in Monmouth.

### THIRD PASTORATE.

South Henderson remained a vacancy for sometime after Mr. Ross's departure. Revs. Dr. Wallace and Messrs. Ross and Morrison moderated the session and preached from time to time. Other ministers supplied occasionally.

On March 27, 1858, an informal vote for pastor was taken, when J. Y. Scouller, J. R. McAllister, Rev. Mr. Johnston, and J. A. P. McGaw received votes; but the final vote was for Mr. McGaw. On the same day the session was increased by the election of Arthur Carmichael, making the session consist of six members.

From the fact that Mr. McGaw's salary was afterwards voted to commence the first of April, 1858, it is evident that he commenced stated labor at that time.

The call was made out and sustained by the Second Presbytery of Illinois—for there were now two Presbyteries in the State—March 31, 1858; sent to the First Presbytery of Ohio, and accepted by Mr. McGaw, who delivered his trials for ordination, and was ordained August 3, 1858, by the Second Presbytery of Illinois, at Harmony congregation. Mr. McGaw was installed pastor of South Henderson, by Presbytery's Committee, Rev. Dr. Wallace, Messrs. Millen and Morrison, on the Friday before the fourth Sabbath of August, 1858.

During Mr. McGaw's pastorate, or rather just before it, the union between the Associate Presbyterian, and the Associate Reformed Presbyterian Churches was consummated in the spring of 1858, forming the United Presbyterian Church. South Henderson went into this union without a dissenting vote, and as there were no Associate families within her bounds, there was no change on the membership; the congregation neither gained nor lost by the change.

Mr. McGaw, as the two predecessors, came to the congregation in the vigor of his youth; and with all diligence went to his Master's work. And like some of God's servants of old, the Lord blessed him in his work, and all that to which he put his hand prospered.

During his pastorate the following changes occurred in session: W. A. Findley and William S. Lukens were elected to the office November 2, 1860, but refused to accept the office. John E. Thompson and James C. McDill, Sen., were elected April 11, 1861, and shortly after were ordained. This addition was rendered necessary by the removal out of our bounds, in the early part of 1861, or possibly in the fall of 1860, of Messrs. Arthur P. Carmichael and William Claybaugh. Hugh L. Thompson came in from Oquawka September 1, 1865, and William A. Findley, W. B. Graham and Isaac McQuowan were elected elders September 11, 1865, and ordained October 16, 1865. Samuel McDill died October 6, 1866, having served session faithfully and well for a little more than twenty-nine years. His exemplary life and diligent labors did much for the prosperity of the Church. Of such the voice said: "Write, blessed are the dead which die in the Lord from henceforth. Yea saith the spirit, that they may rest from their labors; and their works do follow them."

In January, 1861, the congregation resolved to require of the pastor only one sermon in the Church on Sabbath; giving him the opportunity to preach in the outskirts of the congregation on Sabbath evening, and so do more good for the community, than could be done in the old fashioned way of all day at the Church. Besides most people can only remember and properly meditate upon one sermon a day. And lastly, ordinary preachers only have brains enough to make one sermon a week; and whatsoever is more, is only water thrown in to weaken the whole.

Another important step taken was the organization of a Sabbath School on the 11th of April, 1861. This came in the place of the extra sermon, and a wise exchange it was. Many precious truths of the Bible have been dug out in the Sabbath afternoon researches for the last fifteen years.

January 14, 1874, marks another day of progress, in which the congregation, without any quarrel, discontinued the use of "tokens" in connection with the Lord's supper.

Services were abruptly closed on Sabbath morning about the 25th of March, 1866, when, during the morning prayer, the Church was discovered to be on fire, having taken fire from one of the flues. There being no well, nor spring, nor even a Babcock Fire Extinguisher near, great was the alarm, lest the whole structure would be destroyed, and indeed there was imminent danger. Fortunately, a snow had fallen during the previous night, and the whole congregation turned out to throwing snow on the fire. Old men and young men, minister, maidens and boys, snow balled with all their might, "profaning the Sabbath and were blameless," for



they saved the Church. The lesson of that day was, "Don't growl too much if it happens to snow about the last of March; for you may be glad enough to use the snow."

It was during Mr. McGaw's pastorate that our country passed through the civil war, commonly called the Slave Holder's Rebellion.

The congregation was loyal to the Government; not simply passively loyal in doing no harm to the country, but loyal in being alive to the needs of the land. On days of fasting, or thanksgiving, and on other occasions, sermons were preached on the duty of sustaining the rightful authority of the Government. Scarcely a Sabbath or prayer meeting would pass without prayers for the 'boys in blue,' and the success of the Union armies.

The congregation contributed liberally on many occasions to aid the Christian Commission in its good work among the soldiers. On one occasion money was raised in the congregation to defray the expenses of Mr. McGaw, in making a visit with supplies of home delicacies to the boys. On another occasion Mr. McGaw was granted six weeks' leave of absence to serve in the Christian Commission.

But this was not all of the loyalty of South Henderson; many of her members and sons were in the ranks of the Union army. William M. Graham at one time had five sons in the service. Judge Martin had four. In the Tenth, Sixteenth and Eighty-fourth Illinois Regiments there were many South Henderson boys.

Ten years after the war has closed it is impossible to give a full number of those in the service; but counting from the roll of members of the Church alone, which, of course, does not include Church adherents, and sons who had not yet connected with the Church; but from this roll there can be counted fifty who were in the service.

It would be very desirable to write down in this sketch the names of those who gave their lives for their country. The following is a list, as far as I have been able to make it out, although confident that it is incomplete:

#### ROLL OF HONOR.

LEANDER SPENCE; died in hospital, November, 1862.

SAMUEL G. PLUMMER; killed at "Stone River," December 31, 1862.

WILLIAM S. STANDLEY; killed at "Stone River," December 31, 1862.

GEORGE W. GORDON; killed at "Stone River," December 31, 1862.

GEORGE W. WILLIAMS; killed at Pine Bluff, November 25, 1864.

JAMES C. McDILL; killed at Kenesaw Mountain, June 19, 1864.  
WILLIAM McCAW; died in hospital at Vicksburg.

ARCHIBALD BEAL.

THOMAS PINKERTON.

WILLIAM R. PINKERTON.

THOMAS Y. McDILL.

WILLIAM HOPKINS.

Blessed be the memories of these precious dead. It was a costly sacrifice for our country; but we thank God that they were willing to give themselves for the service.

“Dear land, \* \* \* \*  
How nobler shall the sun  
Flame in thy sky, how braver breathe thy air,  
That thou bred'st, who for thee could dare  
And die as thine have done!”

Mr. McGaw, like Mr. Ross, had a warm heart for Monmouth College; the warmth of heart, indeed, seems to have been reciprocated; for Monmouth College elected Mr. McGaw to a professorship, and also to the vice presidency. South Henderson met and passed resolutions, protesting against the action of the College, and deprecating the loss of her pastor. But it was in vain. The pastor could not resist the call to higher honors and wider fields, and on the 20th of February, 1867, the Presbytery of Monmouth accepted his resignation, and added South Henderson for the fourth time to the list of vacancies.

We now turn to a brief sketch of Rev. J. A. P. McGaw, D. D., third pastor of South Henderson Church.\*

“The youngest but one of six children of John and Agnes McGaw, I was born at Fair Haven, Preble county, Ohio, February 4, 1835. In the fall of that year my parents removed to Oquawka, Illinois, where they died in the summer of 1838, leaving a family of orphan children, the oldest a girl of twelve years, the youngest an infant daughter. After being cared for awhile by my grandfather, I was taken into the family of Daniel M. Gordon, who was married to a sister of my mother. I remained with him, receiving a careful and conscientious religious training and enjoying such opportunities for acquiring a common school education as the country then afforded. According to the best of my recollection, I was admitted to communion in the Church in the early part of the year 1849. †

“From my earliest recollection it had been my desire to be a minister of the gospel. Through the kindness of friends in South Henderson Church, and through the self-sacrificing efforts of my brothers, Samuel and John, means were provided me to complete a regular college course.

\* Sketch prepared by himself.

† April 14, 1849, at the early age of 14.—R.

"I look upon South Henderson Church as having been to me a cherishing mother, and I shall ever regard her with the utmost gratitude and veneration. I hope always to act so that South Henderson shall never be ashamed to own me as one of her sons, and shall never experience a pang of regret for having aided an orphan boy to fit himself for the gospel ministry.

"I commenced studies in Knox College, Illinois, in October, 1849. After two years at Knox and one year in teaching, I entered Freshman in 1852, and graduated with the second honor in 1856. I studied theology at Oxford, under Rev. Dr. Young; was licensed by the First Presbytery of Ohio in April, 1857. In the spring of 1858 I received, very unexpectedly, a call to South Henderson, and was ordained at Harmony, Peoria county.

"On September 21, 1858, I was married to Miss Rebecca J. Irwin, of Oxford, Ohio. One month and one day after we were married, she died of diphtheria, leaving me in the deep sorrow of a sudden and most bewildering bereavement. On January 3, 1860, I was married to Miss Mary A. Scott, of Collinsville, Butler county, Ohio.

"I remained pastor of South Henderson for nearly nine years, resigning in 1867 to accept the professorship of English Literature in Monmouth College.

"On account of a state of feeling in the United Presbyterian Church, growing out of the McCune controversy, with which I was identified as one of the editors of the *Union Presbyterian*, I felt it was most expedient for me to resign my professorship, which I accordingly did. My view on the subjects of Psalmody and Communion having undergone a change, I felt it was best that I should sever my connection with the U. P. Church. \* \* I obtained a letter of dismissal, and on this was received by the Presbytery of Cincinnati (O. S.), and in December, 1868, received and accepted a call to the First Presbyterian Church of Urbana, Ohio, where I have been laboring in word and doctrine for seven years and a half.

"The Lord has blessed my unworthy labors here so that the Church has increased in numbers. \* \* I can truly say as I look back over my pleasant fields of labor, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage."

#### FOURTH PASTORATE.

The fathers at Monmouth kept a watchful eye over South Henderson, and candidates for her pulpit came around.

On May 11, 1867, a call was made out for Rev. James Duncan, at \$1,000 salary; but Brother Duncan, now of Cedar Rapids, Iowa, did not see fit to accept. Rev. James F. Wallace was the next that was talked of, but his name was dropped before a vote was taken. On March 24, 1868, it was finally agreed to make a

call for Rev. S. W. Lorimer. The call was moderated by Rev. Robert Ross, March 30, 1868. Mr. Lorimer began stated labor on first Sabbath of June, 1868. Formally accepted the call in August, and was installed September 29, 1868.

Mr. Lorimer's pastorate seems to have been a smooth, easy one. No trouble arose and not much change occurred in the congregation.

The session was diminished by the death of John E. Thompson May 20, 1870, and removal from our bounds of William M. Graham, December 8, 1870—who had served thirty-three and one-third years in the session; Hugh L. Thompson, January 12, 1871; Daniel M. Gordon, May 1, 1871; Isaac McQuowan, January 16, 1875. On May 26, 1872, Arthur O. McQuowan and George McDill were elected, and on January 8, 1873, Mr. McQuowan was installed, and Mr. McDill ordained and installed ruling elders, leaving the session as it is to-day:

Andrew Mekemson,  
W. A. Findley,  
W. B. Graham,  
A. O. McQuowan,  
George McDill.

All of whom connected with this Church on profession of their faith.

The new versions of Psalms were adopted, occasioning no trouble in the congregation. This was done May 27, 1872.

A Parsonage had long been talked of, and in 1855, a Committee on Parsonage was appointed; but nothing more was done until September 7, 1868, when the congregation resolved to buy Mr. McGaw's property for a parsonage; which was done, and afterwards a part of the land resold. So that the congregation owns a very comfortable parsonage and lots. In the fall of 1875 about \$600 improvements were put on the house; and the congregation justly thinks its parsonage is inferior to but very few country parsonages.

During Mr. Lorimer's pastorate, a young man of the congregation—George Wilbert McDill—died of consumption, February 4, 1871, leaving a legacy of \$2,400 to be divided among the Home, Foreign and Jewish Missions. As was said of Mary's good action, "This should be told as a memorial" of him, and "by it, he being dead, yet speaketh" through the missionaries which have been sent out by his means.

Mr. Lorimer is naturally of a delicate constitution. His health was often on the edge of breaking down. On May 23, 1873, the congregation voted him a three months' vacation to recruit. But not being strengthened, and feeling that he could find an easier pastorate for his feeble health, where there would not be so much traveling, he resigned, and was released March 31, 1875, preaching his farewell sermon on the next Sabbath.

SAMUEL W. LORIMER was the son of Rev. William Lorimer, and was born February 23, 1843, in Richmond, Ohio. He had a religious, careful training, under wise and loving parents. He graduated at Franklin College in 1851, before he was twenty years of age. He attended the theological seminaries at Allegheny and at Xenia, and was licensed April 19, 1865. He was called to Olena, Illinois, and to Middletown and New London, Iowa, and to Sycamore, Ohio. He accepted the call to Middletown and New London, and was ordained and installed pastor December 11, 1868. He resigned January 1, 1868, for want of support.

He settled in South Henderson June 1, 1868, and was released March 31, 1875. In his letter giving these data he says of this pastorate: "There is one thing which I wish you to insert, and you may give it as my own language. There is no part of my life to which I look back with more pleasure than the six years and ten months that I was pastor of old South Henderson."

Brother Lorimer was married June 5, 1867, to Miss Sadie T. Wallace, of Fairview, Ohio. He is now pastor of the Red Oak, Iowa, U. P. Church, where the pleasant couple are living, and where we all pray they may be abundantly successful in the Master's work.

#### FIFTH PASTORATE.

The congregation remained vacant only about six months. In September, 1875, you extended a call to your present pastor, and October 24, 1875, he commenced stated labors among you. Formally accepted the call January 5, 1876, and was installed pastor by Presbytery's committee April 6, 1876.

As there has been nothing unusual or notable transpired in this pastorate, I will close this pastorate by a sketch of the pastor's life, as of those who have gone before.

ANDREW RENWICK, the son of James and Abigail Renwick, was born where Idaville now stands, in White county, Indiana, October 11, 1842. My mother and an only brother both died suddenly in August, 1845. And in that sad bereavement of my father I was dedicated to the ministry, although I knew it not until the hand of ordination had been laid on me, twenty-two years afterwards.

My boyhood was watched over carefully, and I was hedged in by the prayers of my pious father. My father belonged to the Associate Church, and my early days were spent under the ministry of Rev. Nathaniel Ingles. If any of you ever heard him preach, I need not tell you that I had many a fine sleep under the sound of his voice. I was admitted to communion under Rev. Thomas Callahan, in the U. P. Church, when I was about seventeen years of age.

After attending an academy at Monticello, Indiana, I took the college course at Monmouth, where I graduated with the second honor, in 1865. My theological training was at Xenia, and the

Presbytery of Wabash licensed me June 27, 1866. The General Assembly appointed me as stated supply July 1, 1867, at the city of LaFayette, Indiana, and I was ordained there by Wabash Presbytery November 26, 1867.

On the 26th of September, 1867, Miss Lida Dean, of Xenia, Ohio, and I joined hands and hearts, and I have found her to be a wife "from the Lord"—a help-meet for every trouble and every joy.

Having a call from Olathe, Kansas, and supposing I could be of more service to the Master at that place, I obtained permission to quit LaFayette, and began stated labors at Olathe May 2, 1869.

I resigned my pastorate in June, 1874, expecting to seek a pastorate. But my friends—I believe that is the political term—besought me to take a county office; and so I was elected Superintendent of Public Instruction, at a salary of \$1,500. But the Kansas Legislature cut it down to \$600 on June 1, 1875. My conscience having troubled me a good deal, this cut on the salary settled the matter, and I resigned the office. And, as Jonah, when he found himself on dry land, took a near road to Ninevah, so I started immediately, whither God would send me, to be diligent hereafter, only in the office of the ministry.

And He brought me to South Henderson—and if He makes me the means of saving some, and of building you up in the Most Holy Faith, I shall be glad.

There are many other things which I would like to show you that God has done for South Henderson, but I find I have trespassed on your time so long, that I can only mention a few of them.

The origin of our Sabbath School and Prayer Meetings are wrapped in mystery; no one knows when they began. I do not know that they have developed out of nothing exactly, on the Darwin Theory, but they have grown from little beginnings to what they are.

Forty years ago in the absence of preaching—and the secret of the growth of the Church without a minister is due to this fact—the fathers would gather together in a neighbor's house and hold "society" on the Sabbath. They would read in the Bible, sing psalms and engage in prayer, then ask everybody, old and young, the "questions" or shorter catechism; another brother would close the meeting in like manner as it began. On vacant Sabbaths the neighborhoods would hold these societies. While Mr. Ross was pastor they began an exercise entitled, "For social worship and instruction of youth," at the Church on Sabbath in addition to the regular exercises.

When the extra sermon was dropped in 1861, the "instruction of youth" part developed into a Sabbath school, and "social worship" part wandered among the neighborhoods until they have located in the Record and Coloma school house weekly prayer meetings. These prayer meetings are well attended and exercise a good influence on the congregation; and I trust it will be long before the fires die out, on their altars. The Sabbath school has had a good attendance, making its best enrollment of 132, in 1874. It now has one hundred scholars and seems to be in a healthy condition.

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We may look for a moment and see what South Henderson has done for the world outside.

It was at the third meeting of the Second Presbytery of Illinois, in the South Henderson Church, October 15, 1852, that a resolution was passed and a committee appointed to establish a "Graded Presbyterial School." Rev. Mr. Ross was appointed chairman of that committee; and, I suppose, made the motion. That committee reported Monmouth as the place for the school, and that school has developed into Monmouth College.

South Henderson has furnished the College with three professors, Rev. Robert Ross, Rev. J. A. P. McGaw, D. D., and Rev. John A. Gordon. It is not known how much money she has furnished the College. We know, however, she is not a whit behind the other congregations of the Synod. David Graham and A. Y. Graham, who gave forty acres of town lots for the present site and building of the College, were once members of South Henderson. South Henderson has furnished over fifty students, and ten of her children and her present pastor hold diplomas from Monmouth College.

The congregation has not sent out into the world many professional men; but many farmers of good habits and religious hearts can look back at South Henderson as their mother.

Of the medical profession there are three, Alexander Leslie, deceased; Daniel E. McMillan, Sunbeam; David W. Graham, of Chicago.

Of ministers three:

REV. J. A. P. MCGAW, D. D., Urbana, Ohio, who was pastor here, and a sketch of whose life has been given.

REV. A. T. MCDILL, College Springs, Iowa, who, after helping several Churches, has turned into Amity College and is building it

up; so that he is President of a College, whose catalogue shows 137 students.

REV. JOHN A. GORDON, who has just been sent out to the great work, but whose talents as a successful college professor enable us to hope good things for him.

We need not be ashamed of them; they are doing good work for our Divine Redeemer. But, alas! they are so few in numbers! only three in forty years! and two of them were trained in the same family! Brother McDill, in writing about this, says: "Is it not strange that these three were left motherless in their infancy. Will other mothers be taken in order that their sons may become ministers of the Gospel." I trust not. I trust some of these youth who are here to-day will go out and honor this congregation and the Master as ministers of the Gospel.

We now sum up the children:

CEDAR CREEK—And we scarcely know whether to call her a twin sister or the oldest daughter. It was organized in the spring of 1840. It now has 113 members.

ELLISON—Which was organized not later than 1843, now has seventy-five members.

SMITH CREEK—Organized April 6, 1855. Now has fifty members.

OQUAWKA—Organized in 1854; grew to have about thirty members, and came back in 1865, too weak to stand alone.

OLENA—Organized in 1859, and is now flourishing with ninety members.

And last is our youngest daughter—

BIGGSVILLE—Born January 3, 1866, and now outships all her sisters and even her mother in size, 160 members.

To all of these South Henderson has sent many members; and in each of them some of their organizing elements came from this congregation.

A flood of emigrants have been sent to other points. Thirty years ago South Henderson sent the nucleus of a Church to Oregon, that since has filled the Willamette Valley with U. P. Churches. Many places in Iowa, Kansas, Nebraska and Missouri, have received certificates which were given by this Church. Literally has this been a river sending forth many streams, that have made glad the city of our God.

And the Church stands yet, with fully as fair a prospect to live the next forty years as it had the last forty. It has never been a large Church. Its highest membership was reached in 1863, when its Communion Roll numbered 182. And it now stands about a hundred members.

Looking back over its contributions since it was a U. P. Church,



(and data could not be procured farther back), we find that there stands credited to this Church, for the last eighteen years:

To the Board of Foreign Missions . . . . .	\$2,288
To the Board of Home Missions . . . . .	1,207
To the Board of Freedmen's Missions . . . . .	278
To the Board of Church Extension . . . . .	1,122
To the Board of Education . . . . .	188
To the Board of Publication . . . . .	139
Assembly Fund . . . . .	63
Aged Ministers' Fund . . . . .	49
General Contributions . . . . .	7,444
Congregational Expenses . . . . .	3,670
Salary . . . . .	13,800
Total . . . . .	\$30,248
Average of eighteen years, \$1,646.78 per year.	

And I believe there are many things set down to her credit which are not enumerated in dollars and cents: kind acts, loving words and earnest prayers without number. Can we not say, "The Lord hath done great things for us, whereof we are glad."\*

The records of the congregation show that during the last forty-one years there have been 352 children baptized and thirty adults. That there have been received to membership in this congregation on certificate, 377; on profession, 348; in all 725.

Of the Sabbaths, the sermons and the prayers, none but the angels have kept the account. We stand upon a solemn spot to-day. Forty-one years are gone! The cemetery out there has received our fathers and mothers, and brothers and sisters, children and friends.

How long we shall continue to occupy these seats, and preach these sermons, and sit down at these sacramental tables, is to us all unknown. May we so act as in the end to hear the "Well done, good and faithful servants. Enter into the joy of your Lord." "And now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: to the only wise God our Savior, be glory, majesty, dominion and power, both now and forever. Amen."

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\* In 1865 South Henderson employed O. G. Given—now Dr. Given, of Fort Sill, Indian Territory—for six months, and sent him to Davis Bend, Mississippi, to teach the freedmen.





